THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE FIRST SABBATH IN THE VALLEY. THE PIONEERS APPLY THE PROPHECIES TO THEMSELVES. ZION HAS GONE UP INTO THE MOUNTAINS. THEY LOCATE THE TEMPLE AND LAY OFF THE "CITY OF THE GREAT SALT LAKE." BRIGHAM DECLARED THE LEADER OF ISRAEL.

(By Edward W. Tullidge.)

"They continued daily to meet the companies, Apostle Taylor bringing up his hundred on the Sweet Water. In this company was Edward Hunter, the present presiding Bishop of the whole Church. These brethren prepared a great feast in the wilderness. They made it a sort of a surprise party, the pioneers being unexpectedly introduced to the richly-laden table. The feast consisted of roast and boiled beef, pies, cakes, biscuit, butter, peach sauce, coffee, tea, sugar, and a great variety of good things. In the evening the camp had a dance, but the Twelve met in council to adjust important business.

"Next day they met Jedediah M. Grant, with his hundred. He was direct from Philadelphia. He informed them that Senator Thomas Benton, the inveterate enemy of the Mormons, was doing all he could against them.

"Early the next morning the alarm was given that their horses were stolen. Bells were found cut from the horses, the lariats cut, an arrow was picked up, and other Indian signs discovered. The trail was finally struck, and a company of twenty horsemen started after the Indians.

"It looked gloomy to see so many women and children there in the mountains with their horses and cattle stolen, and breaking down so late in the season.

"During the evening two of the brethren who had been in the pursuit returned, bringing back five of the horses.

"Next morning we parted from our friends, who were going west, and those of us who had not lost horses divided with those who had. As we journeyed on we met the remainder of our brethren returning from the pursuit, but they had not recovered any more of our horses; the Indians had escaped with forty-three of them.

"Two weeks later we had another immensely exciting Indian fray. About nine in the morning the call was made to get our horses, when suddenly reports of firearms were heard, in quick succession, with cries from the guard of, 'Indians!' 'Indians!'

"In less than a minute the timber and bluffs were lined with mounted Indians, charging with all speed upon the guard houses and camp. They numbered quite two hundred warriors.

"The brethren returned the fire, broke the Indian charge, and gave chase, seeing which, the old chief shouted to his band and proclaimed peace to the pioneers, telling the latter that they were good Sioux and that they had taken them for Crows or Snakes. He proposed the smoking of the pipe of peace between the Mormons and his warriors, and wanted the big chief of his Mormon brothers to go to his camp.

"This the brethren would not permit; but Heber C. Kimball, Colonel Markham and Apostle Woodruff went in the President's stead, for the pioneers were desirous to cultivate the friendship of the Indians for the sake of their emigrations across the plains. They obtained from the Indians some of their stolen horses.

"At Fort Laramie President Young, Kimball and others of the Apostles dined with Commodore Stockton, from the Bay of San Francisco, with forty of his men, eastward bound.

"On the 19th of October, the pioneers were met by a troop of mounted police from Winter Quarters, under their captain, Hosea Stout, who had come to meet them, thinking they might need help."

As they drew near Winter Quarters, the sisters, mothers and wives came out to meet the brave men who had found for them a second Zion. They also sent teams laden with the richest produce of Winter Quarters and the delicacies of the household table, which loving hands had prepared.

When within about a mile of Winter Quarters a halt was called; the company was drawn up in order and addressed by President Young, who then dismissed the pioneer camp with his blessing.

They drove into the city in order. The streets were lined with people to shake hands with them as they passed. Each of the pioneers drove to his own home. This was October 31st.

The pioneers on their return found the Saints at Winter Quarters well and prosperous. They, like their leaders, had been greatly blessed. The earth, under their thorough habits of cultivation and industry, had brought forth abundantly.

During the month of November much important business came before the Twelve; and, on the last of the month, the subject of reorganizing the first Presidency, which had been vacant since the martyrdom of Joseph and Hyrum Smith, was considered.

On the 3d of December a Conference was held on the east side of the river; but, after having resolved to build immediately a large Tabernacle for the congregation, it adjourned for three weeks.

There was a feast and a grand council, Dec. 5th, at the house of Elder Hyde, who had been in charge at Winter Quarters during the absence of the pioneers.

In this council of the Twelve Apostles, their President first expressed his views concerning the reorganization of the Quorum of the First Presidency, and wished those present to do the same in their order, when Heber C. Kimball, Orson Pratt, Wilford Woodruffe, Willard Richards, George A. Smith, Amasa Lyman and Ezra T. Benson spoke to the question. President Young closed.

Orson Hyde then moved that Brigham Young be President of the Church of Jesus Christ of Latter-day Saints, and that he nominate his two Councilors to form the First Presidency. Wilford Woodruff seconded the motion, and it was then carried unanimously.

President Young then nominated Heber C. Kimball as his first Councilor, and Willard Richards as his second Councilor, which was seconded and carried unanimously.

The Twelve again met the next day, and appointed Father John Smith presiding patriarch of the whole Church.

The Conference reassembled on the 24th of December, and lasted four days. In the "Log Tabernacle" one thousand persons assembled, and chose

Brigham Young "President of the Church of Jesus Christ in all the world." This was reconfirmed at the October General Conference the following year, in Salt Lake City.

During the first three months of the year 1841, the Saints at Winter Quarters were busy preparing for the general migration of the Church to the Valley of the Great Salt Lake; but they also petitioned the Legislature of Iowa for the organization of a county in the Pottowatomie tract of land, and for a post office.

On the 3rd of February, those who were in the "Battle of Nauvoo" commemorated it with a feast.

On the 6th of April the regular General Conference was held, celebrating the organization of the Church; and on the 11th messengers arrived from Great Salt Lake City. They were of the battalion.

A feast was made by President Young on the 29th, for his immediate associates, some of whom were going on missions, others were designed to stay on the frontiers to conduct and bring up the emigration; while President Young himself was about to lead the vanguard of the people to the mountains.

About the middle of May, all was bustle at Winter Quarters. President Young addressed the people Sunday, 14th, blessed those who were going with him to the valley, and those who were to tarry. He also blessed the Pottowatomie land, and prophesied that the Saints would never be driven from the Rocky Mountains.

On the 24th of May President Young started for Elk Horn to organize his company. There were 600 wagons in the encampment. They formed the largest pioneer force which had yet set out to build up the States and Territories destined to spring up on the Pacific slope.

We need not follow the pioneers on their second journey to the Rocky Mountains. Suffice it to say that Brigham led the body of the Church in safety to those mountain retreats, arriving in the City of the Great Salt Lake in September, 1848.

The bare suggestion of an exodus, when the young Prince of Orange proposed to the Dutch the submerging of Holland by the unlocking of her dykes, and the transporting of the nation in her fleets to some virgin soil, rather than be conquered by France, suddenly from the lowest depression aroused the heroism of the people of the Netherlands to the sublimest pitch. It restored the family of the dispossessed Stadtholders; lifted the House of Nassau even above what it was when the young hero's great grandfather, "William the Silent," founded the Dutch Republic; brought out the fragile stripling who conceived and proposed that exodus, and made him the soul of a European coalition which checkmated the gigantic ambitions of Louis le Grand, and finally placed him on the throne of England as William the Third.

But here, with the Mormons, we have not a mere conception of an exodus, daring as that was, but a veritable exodus itself, of an entire people, reduced to the greatest extremity. There has been nothing of its type for a thousand years. The last was the immortalized "Hegira" of Mohammed, whence dated the Mohammedan era, and the founding of that vast religious empire which for centuries withstood the chivalry of Christendom and contended for the dominion of the world. And what even was the exodus of the disciples of Mohammed, compared with that of the Mormons? Having converted to the cause of Islam twelve citizens from Medina, who came on pilgrimage to the sacred city of Mecca, and through them the warrior chieftains of the rival neighboring city, the Eastern Prophet had merely sent a pioneer band of his adherents there to raise his standard, while he and his faithful Abu Beker brought up the "flight" alone on foot. But the Mormons, under their great leader, passed over the borders of civilization, with their wives and their children, in broad daylight, before the eyes of their enemies, making a journey of fifteen hundred miles across trackless prairies, sandy deserts and rocky mountains. What, indeed, for distance, was the immortalized exodus of ancient Israel compared with that of Mormon Israel under Brigham Young?

[TO BE CONTINUED.]

WHAT WE THINK OF ADVICE.

"The Mormon people are blind people to insist upon polygamous practices in this country. If they had taken Omaha *Herald* advice years ago, and put the obnoxious, un American, un-Christian institution in abeyance, Utah had been a State now, and the people thereof would have been at peace with all the world."—*Omaha Herald.*

We do not think the "Mormon" people are so blind as some other people think they are. On the contrary, we think the "Mormons" see clearly many things to which the mass of mankind are oblivious.

The "Mormon" people simply insist upon polygamous marriage for themselves, leaving all other people to enjoy the same liberty to insist upon their own particular kinds of marriage, or non-marriage, if they choose, for themselves. The "Mormons" thus take no liberty that they are not perfectly willing all other citizens should enjoy, which is fair, and in the line of civil and religious equality.

The Omaha *Herald's* advice is good enough for those people who approve of it. But if it does not commend itself to the consciences of the "Mormon" people, they will not be justified in taking it. And of such are the facts in the case.

We do not see why polygamous marriage should be considered obnoxious to honorable people. Nobody is compelled to take more than one wife. Nobody is compelled to take even one. It is a matter of individual choice, of conscience, of religious scruples, and the religious scruples of a polygamist should be held as sacred as those of a monogamist or a celibate. Why not? Some of the best men that ever lived have been in their time celibates, monogamists, and polygamists, have lived in all three conditions, and all with the express favor of heaven. Then why obnoxious to man?

If polygamous marriage is un-American, what does that matter? America does not yet monopolize every good thing in the world, and will not at present. There are many good things which are not American, but ought to be, and will be, before Americans become perfect models for the imitation and emulation of the rest of mankind. But "Mormon" polygamy is American, essentially American. It originated in America, and perhaps could not have originated in Europe, nor is it practised there.

Polygamy certainly is not un-Christian. It came to the "Mormons" as an integral portion of the Gospel of Christ. There is no record that Jesus Christ ever said one word in condemnation of it. He was of polygamous lineage. He was born in a polygamous nation, whose polygamy was established by divine revelation through their ancient Prophets and the founders of their nation and tribes. Their very tribe names were those of a polygamous family. Their great prototypal father was a polygamist. The idea that polygamy is un-Christian is an egregious mistake. On the contrary, it is a pre-eminently Christian and Scriptural kind of marriage.

It is not quite so certain that Utah would have been a State ere this, had polygamy been put in abeyance by the "Mormons." Many of their worst enemies have expressly declared that polygamy is one of the least objections urged against the "Mormon" people, and is really set up and dwelt upon more as a bug-bear to prejudice, excite and frighten people.

Polygamy is no real objection to Utah being a State. No one has the right to make or consider it as an objection. If Utah presents an approved republican form of government, with sufficient population desiring to have a State government, and competent to support the same, that is all the Constitution and legal precedent require.

"Mormon" polygamy is a part of the religion of the "Mormon" people, with which Congress has nothing to do, and therefore that body cannot consistently make that form of marriage a bar to admission into the Union.

If the "Mormons" were to abolish polygamy, the probability is that they would be less respected than they now

are. Who would consider a people entitled to respect if they gave up one of the principles of their religion, and violated the convictions of their own consciences, for the earthly honor of having a State government? What is there in a State form of government worthy to be put in the scale against a conscience void of offence towards God and man? Utah will have a State government perhaps as soon as her people are thoroughly ready for it. She will probably enter the Union as a State as soon as the Union is thoroughly fit for her to enter it. What need then for any undue hurry in the matter? Especially what need for such hurry as will necessitate the abandonment of fundamental religious principles in order to secure a State government? We see none at all.

The people of Utah are at peace with all the world. Peace on earth, good will to man, is their special mission. If all the world is not at peace with them, then let all the world see to it, and seek the ways of peace more diligently, pursue them more assiduously, and learn to practise them more perfectly. The "Mormons" will not quarrel with the world, if the world does not quarrel with them.

In conclusion, we may thank our Omaha contemporary for its advice, well meant and kindly given, though we be constrained to decline taking it. Advice is always admissible and often acceptable, yet it is not always incumbent on the receiver to adopt it, and never so when his conscience tells him to do otherwise.—*Des. News.*

SIGNS OF THE TIMES.

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If War is slaying its thousands, Accident is, at least, destroying its hundreds. The material universe is keeping pace in mischief with the world political. From volcanoes to suspension bridges all is "in a story"—calamity seems to be everywhere. Even that very word calamity comes to the etymologist's ear at such a moment with a special significance, at the point where political and material disaster most subtly are in contact, for does not "calamity" draw its original significance from the devastation of standing crops by military operations? It can be no trifling consideration for the Danube valley, the potential granary of Europe, to be the seat of war, while the countries which find outlets in the Sea of Azof and the Euxine are sealed to commerce? But, as we have hinted above, if there were no war at all there would be enough in the mere physical occurrences of the day to make the superstitious regard this as a year of portents. Glance from the East to the West. What is the news from Illinois? A flourishing town on the Wabash River, called Mount Carmel, was suddenly overwhelmed. We can imagine some citizen gazing as one once gazed from *the* Mount Carmel while the elements gathered and the clouds lowered, and threatenings of storm began to be perceived. But only a prophet could have anticipated the terror that was to come, or the ruin in which that calm early summer day in Eastern Illinois was to end. Suddenly a terrible tornado struck the town on the southern quarter and passed north, literally destroying almost everything in its path. Three churches will hold worshipers no more in that once happy little town of three thousand people. Two newspapers were incapacitated for telling next morning or next week the story of an event which must have astonished, if it did not kill, the oldest inhabitant. Two schools, the court house, and 120 other buildings were alike thrown down, and the ruins, taking fire, burnt on through the lurid day until the flames illuminated the midnight sky. Twenty-two people were burnt to death or killed in some other way, forty were injured more or less seriously, and twenty were missing. Mount Carmel is a little Pompeii, and they are drawing from its charred ruins the bodies of men, women and children struck down at their work or play as suddenly as the lava victims eighteen hundred years ago.

Vesuvius itself joins rumbling and

restless in the clanging chorus of this music of the present. Professor Palmieri says the mountain has been agitated unusually for some days, showing at night a "reverberation of fire at the mouth",—a new crater has recently opened with a cone above it, and that stones have been thrown up, while a correspondent of our own who has been tempted to Italy this spring seems to have been struck by nothing so much as by the startling contrast presented by the ugly appearance of active volcanic phenomena to anything English tourists usually expect to see when they travel to Vesuvius. Old Middlewick, the Butterman, when his son, who "has been sent to roam," confesses he has not seen Vesuvius in a state of eruption, reproaches him with having been too economical, when he had been told to see everything and spare no expense. But, according to our correspondent, a very slight experience of a volcano is a "fearful joy." He writes:—"I have looked into the crater, and I have no wish to hear any more jokes about it, either in 'Our Boys' or elsewhere. It struck me as a great fact, and led me to think, as Carlyle would, perhaps say, that this world of ours is rolling fast to judgment. When at Lake Agnano, I subsequently saw within six feet of my boots a big hole, in which this earth was boiling and bubbling and spluttering as if it were a huge porridge pan full of dirty meal and foul ink. When I saw all this, and scorched my left eye lid in seeing it, I not only thought what Carlyle would have said, but I began to realise its truth. At any rate, I do not want Vesuvius turned on, on my account, nor, indeed, on anybody else's." This is how a suddenly revived great physical wonder of the world affects the mind of a not too impressible Liverpool man fresh from the flagged routine of daily commercial life, and newly in the presence of a marvel which customary civilization had made him deem obsolete.

But we may leave speculations and impressions alone. We have not yet done with realities. Conceive the awfulness of the earthquake at Iquique, the little seaport in South Peru, where more than half the population usually attributed to the place appear to have been sacrificed—six hundred persons being reported killed; and then follow in imagination the great wave washing over the Sandwich Islands three thousand miles away, and no doubt beating with terrible force and in vast volume on the yet more distant coasts of China and Australia. On its way this careering weight of watery wildness is supposed to have burst upon the island whereon is situated another horror—the leper establishment—in which are six or seven hundred Chinese coolies, from the coffee plantations of those islands, secluded in disease amid scenes of beauty said to rival those of the happy valley of Rasselas. What a subject for a poet—the bursting of a great fateful wave at a volcanic impulse into this lonely lazar house, smiling in masked gladness amid the soft airs of the Pacific, and the mingling of ghastly and terrible new sounds and sights in that doomed haunt of human misery and natural perfection.

Here in England we are thrilled by none of these fearful physical convulsions, yet laws of nature are working with us, too, to arouse the slumbering sense of daily security and to reveal the forces that lurk in full vigor around us, for the most part subdued to our wills and contrivances, but not always amenable to science, and sometimes not held duly in the chains and reins of precaution. At Bath we have a frightful picture of sudden death and, in many cases, prolonged terror—human beings clinging fiercely, up to their necks in water, to the broken pendant bridge whose fracture has precipitated them towards destruction, while others are carried away by the current to sure death or submerged by *debris* amidst the slow torments of lingering torture. Truly the material world is always with us, and rudely reminds us now and then of its presence and of its harsh reality. There is little fear of beings becoming too ethereal over whom in the course of a few brief days roll vast Pacific volcanic waves, beneath whom bridges break in hours of high festivity, around whom surge and hiss the threatenings of craters, beneath whom the cloven ground rocks in the agonies of earthquake, while tornadoes level dwellings and churches in a common blazing

ruin, and for whom the lightning, when it is not striking ruin amongst their noblest edifices, is bearing tidings of fellow men in deadly conflict and vast empires gasping in mortal throes.—*Liverpool Daily Post.*

SUBSIDED.

From all we can learn, the little blaze of excitement which was raised in the States a short time ago, concerning affairs in Utah, has subsided, and the intelligent public there has relapsed into its usual frame of mind and of comparative indifference towards this Territory and its people. For the hundreth time this has been the case. The excitement has been started, has been fomented and fanned into a flame which apparently threatened dreadful damage and death and destruction, and now it has burned and blazed and smouldered until at length the dead ashes and dying embers only remain, while nothing valuable has been accomplished and nobody intended to be hurt has been injured at all.

The originators of the excitement have made nothing, but they have given evidence that they are not entitled to public credence, and the public should be aware of the folly of giving further credence to anything from that unworthy source, or similar sources, and more especially when it is of a depreciative nature towards other people, and violently aggressive towards them. But will the general public learn this one simple lesson? It is doubtful. Yet one might suppose the public would, if only to save itself from the unpleasant experience of being now on the heights of excited indignation against imaginary offences, and again low in the valley of the humiliating knowledge that it has been grossly imposed upon, and that there really never was the least sufficient cause for any indignation in the matter, as represented.

What is the philosophy, the logic of these excitements any way? Why are they raised periodically? What foundation is there for them? What is intended to be accomplished by them? Why should the public be annoyed ever and anon by such things? These are questions which the public might calmly ask itself, though it is not pleasant to cogitate upon the fact of having been the victim of a hoax. Yet the cogitation may be profitable, and from it wisdom may be learned for future benefit.—*Deseret News.*

It is a bad sign always for the permanence and beneficence of any power, when there is much clamor in it, and excitement about it. When a school is governed by the frequent accompaniment of loud talk and whippings, there is not nearly so much power at work as in a school where, through respect for the teacher, everything goes on quietly, as it were without direction. So it is in homes; the more noise and scolding, the less parental power.

BEGIN AT HOME.—Why do you begin to do good so far off? This is a ruling error. Begin at the center and work outward. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or daughter, pray cease to teach beneficence on a large scale. Begin not at the next door, but within your own door, then with your next neighbor, whether relative, servant, or superior. Account the man you meet the man you are to bless. Give him such things as you have. "How can I make him or her happier?" This is the question. If a shilling will do it give a shilling, if advice will do it give advice; if a look, a smile, or a warm pressure of the hand, or tear will do it, give the look, smile, hand, or tear; but never forget that the happiness of our world is a mountain of golden sand, and that it is your part to cast some contributory atom every moment.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 13, 1877.

OUT DOOR PREACHING.

It will have been observed from correspondence published in the Star, that the brethren are, with a good deal of unanimity, using the long evenings of the summer season in the practice of open air preaching. This is an old practice and a good one; the Savior honored it by his example—the sea shore, the mountain slope, were the favorite places of his public ministry; indeed but little of his teachings are recorded, except those which were given in the open air. He may have disputed with the Doctors in the Temple, and sanctified the upper room of a friend's house by keeping the Passover, and instituting there the Sacrament, yet from "The Sermon on the Mount" to the mountain in Galilee, where he parted with his disciples, and was received into heaven, the most of that wonderful life was spent amid the scenes of nature, until he had to say, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head" (Matt. viii, 20). And this communion with nature colored all the Savior's discourses—their wealth of illustration, comparison and point, were drawn from fig tree, fields, and flowers—his parables were very models of beauty and simplicity, yet withal so forceful they never missed the heart. Although "the spirit was given to him without measure" (John iii, 34), yet he did not disdain the inspiration of the sea shore, of the mountain peak, or the lonely walk; he culled his lessons from familiar scenes, familiar topics, and familiar things; his great heart flooded with affection for social surroundings; the prattling infant, the wedding supper, the hour of death, each called forth his sympathetic spirit; the subjects of disease, the objects of charity, the victims of persecution, each claimed his attention; while he could "rejoice with those who did rejoice," he also suffered with "and mourned with those who mourned," "leaving us an example that we should tread in his steps" (1 Peter ii, 21).

The Savior seemed to seize every opportunity of doing good; turning every circumstance to account in impressing upon the people the great principles which he came to establish—the Gospel which he came to reveal; he was equally as diligent with the woman of Samaria, as when the captivated thousands followed him, waiting for his word; all times, all places, all persons, appeared to suggest their special word of counsel, of comfort, of instruction or rebuke; the fisherman's net, the dripping bucket, the harvest field, the magni-

ficent Temple, seemed to become glorified by the new aspect and lustre which he threw around them; the open boat, the sandy beach, the mountain side, the secluded spot, were each in turn his platform and his forum; the earnestness of purpose, the sense of responsibility, the necessities o the people, unitedly bent him to his labor of love, and glorified for ever his character and his life.

And this using of public places for public good, was probably as much a matter of necessity as of choice. Jesus, however noted he may have been, was not popular; it is true we are told, "The common people heard him gladly" (Mark xii, 37), but they did not carry the keys of the Synagogues and the Temple; hence he was driven into the streets and other places where he could relieve himself of the crushing weight of that mission to which he was called; it was his best—his only chance, and if some of the regulations of modern society had been in force, he would have been compelled to desist, or become subject to fine and imprisonment, or both.

His successors had to adopt the same policy. The great initiatory sermon of Peter in Jerusalem, as well as Paul's great sermon in Athens, were both open air discourses, and will both live in history as examples of the facilities which the practice gives. So the Elders of Israel have grand precedent for their action, even if necessity and responsibility did not press them to this point; their religion is just as unpopular now as it was then, and the keys of the Synagogues and Institutions of Babylon are held by those now, who would no more admit Jesus than they would admit his followers and successors.

But under the protection of the laws of Old England, they can meet in the open air in peace (as a rule); in the vicinity of some manufacturing towns the Sabbath meetings have been immense as well as attentive, while in the smaller towns and rural districts good congregations seem to come easiest on week nights. There is a large force of Elders now in the British Mission, and it appears desirable that every opportunity should be used *that the people may be warned*, and that here and there the "one of a city or two of a family" may be caught to fulfil the predictions of the Prophets. What the people need is not elaborate discourses on doctrine, with which they have no particular concern, but a plain simple statement of the first principles, sustained by ample quotation (chapter and verse) from the Book they have accepted as "The Standard." This, with the simplicity of testimony united with the inspiration of the Spirit of God, will win its way where others means without would signally fail. Not but what every Elder of Israel should be prepared to defend in detail all the principles of the Gospel when necessary. Yet his first duty is, by the presentation of the first principles, to bring men and woman into the Church; then, if they are willing to live the light which obedience will secure, they can easily be instructed in principles that are further advanced. When the brethren and Elders act in their official capacity, they need to enjoy the spirit of their calling,—they will then be lively, animated, and earnest, and they can enjoy this spirit all the time, if they will make the fulfillment of their mission a primary duty; they can and must seek unto the Lord, to meet the emergencies and responsibilities of their position, and the nearer they can live, the more concentration they can bring to bear upon this matter, the greater will be their success, and the holier and richer the influence they will carry

wherever they may travel; they will find no time for dissipation, no particular taste for levity (particularly in regard to sacred things), they will have no time for simple gossip, or to listen to tale-bearers and tattling, but they will be reflective, studious, persevering, and determined; they will realize that God hath committed to their keeping, in a measure, the salvation of the believers and the salvation of the people in their district, so far as energy and devotion will enable them to reach the whole; they will learn "to preach the word, to be instant in season, and out of season; to reprove and exhort with all long-suffering and doctrine" (2 Tim. iv, 2), like the young missionary to whom this message was sent by his father in the Gospel, Paul.

At the same time, howsoever diligent the Elders may be, they cannot be expected to do all the work, and they should have the freely-given aid of the local Priesthood of the Mission; here are hosts of Elders, who have preached, *rusting from disuse*, and they should be brought to the front ranks as aids in the missionary labors of the summer; it would be a grand relief for them after a day's physical labor, to whet their mental organization on the field of battle. If they cannot come out as volunteers, they should come as pressed men, for the battle rages (even if in silence), and every soldier should be ready for the fight. There should be unity in this all through the Mission, and great decision. We do not expect cowardice and irresolution from the Elders from Utah, but the home guard must take the share which is legitimately theirs. Let them be "valiant for the truth," and their brethren will be willing for them to share the blessing and reward. Put all the boys and young men to work as well,—they used to be valuable auxilaries years ago, and when from fifteen to twenty years of age, were far from being raw recruits. God acknowledged them, his servants used them, and by united efforts, many thousands were "added to the church of such as should be saved."

Young Men's Christian Associations, Reading rooms, and other Institutions, should be visited, and where a man's voice would be disallowed, a quiet, unpretending tract should be as a messenger of life to a sickly man. All the opportunities presented by providence or circumstance should be seized, and will be seized when our mission becomes our life, "sowing the seed beside all waters," not "knowing which shall prosper, either this or that" (Eccles. xi, 16). This will inculcate patience and forbearance, and preserve from discouragement when results fail to be exhibited. It is the business of the Elders to preach, "whether men will hear, or whether they will forbear." We do not expect to convert the world, neither when one is sick do we know whether he is appointed to death, so we continue to administer, *the Lord holding in his hand* the issues of life and death.

Here then is room for effort, room for energy, room for faith, and the brethren are engaged, but it can be made more general; there is no necessity for one man or a few men doing it all, and the Valley Elders (so called) do not want to make this a monopoly; but realizing that "the harvest is great and the laborers few," they "send forth more laborers into the field." If this is done with system, with persistence, with unity, "the Lord of the harvest" can bring much good this season yet, as the result and blessing of "out door preaching."

H. W. N.

ABSTRACT OF CORRESPONDENCE.

Prest. W. W. Galbraith writes under date July 30th, from Manchester, as follows:—

"Yesterday I held our meeting in the Pendlebury meeting-house, and found outsiders would not come in, therefore I went about a quarter of a mile along the road to an open place, and held meeting there; had a good choir with me, as well as Elders A. A. Kimball and John Schofield; came from there, took the forms out of the meeting house into the street, and held meeting again in the open air, making three meetings from 2 p.m. until dark; had good order all the afternoon, so enjoyed the privilege of laying the principles of the Gospel before many. We are all well, trusting this will find you and family, and all at "42," the same."

FOREIGN CORRESPONDENCE.

Salt Lake City, U. T.,
July 12, 1877.

Pres. Jos. F. Smith.

Dear Brother,—Your favors of June 16th, 18th and 21st, came to hand during our absence in Sanpete County, that of the 18th containing two letters from Elder James McFarland, the subject referred to in these enclosures shall be attended to in due time.

We think that it is probable you cannot do better than print an edition both of the Book of Doctrine and Covenants and Book of Mormon, on the paper of which you send a sample, the quality of which we approve, and consider it good enough for both books. We intend to have the Book of Doctrine and Covenants stereotyped, with the addition of short alphabetical table of contents, on which brother Orson Pratt is now engaged. If you will make all your arrangements to have both these books printed, about the time you are ready to commence you will find brother Pratt at your side, who, from the work he has already done on these books, better understands what is needed to direct the printer than any one else possibly can without long study.

We leave with you the fixing of the dates for the departure of the remaining companies of emigrants that will sail from Europe this season. Whatever dates you decide will accommodate the passengers will satisfy us. Do not, however, delay the departure of the last company to so late a date as to land the emigrants here after winter has set in.

We have lately received a letter from Elder O. N. Liljenquist, in which he gives us like gratifying news of the spread of the truth in Northern Europe with that contained in your letter. We fully endorse the publication of the Book of Mormon in Swedish, and hope that great care will be taken that it is translated correctly and that the spirit of its teachings is fully retained. From other fields of missionary labor we have gratifying reports of good done, whilst in others the hardness of men's hearts prompts them to turn a deaf ear to the message the Elders bear. In one place, last month, the brethren baptized two hundred and forty-nine souls, and in other regions we are occasionally notified of additions to the Church. In Mexico, the Catholic priests have stirred up the hearts of the people to such an extent, that in many places the Elders have not been permitted to speak, and in others were stoned whenever they appeared in the streets. Still a few persons have been baptized there, and preparations are being made by the missionaries and some of the new converts, to form a settlement in one of the Northern States of that country. This can then be made the base of missionary operations, and to that spot those can gather who have been baptized, in this way a permanent

location will be secured from whence the Gospel can radiate, and the believers find a refuge, should the persecution of their fellows exceed their endurance.

With a few of the brethren we started on June 29th, to visit the Saints in Juab and Sanpete Counties, and returned on the 10th inst. We had a very enjoyable trip, though the weather was exceedingly hot, and the roads excessively dusty. In both counties we organized Stakes of Zion, Elder George Teasdale, of Salt Lake City being sustained as the President of the Juab Stake, and Bishop Canute Petersen of Ephraim, in Sanpete County. We found a good spirit prevailing, and are well satisfied with our labors during our absence.

The work of performing the ordinances of the House of the Lord in the St. George Temple, is going on very satisfactorily. In a letter dated 2d inst., Elder Wilford Woodruff remarks: "There is a deeply earnest spirit in the people in attending to those Temple ordinances, which is very gratifying to behold. It is very apparent that while the people are officiating for their dead relatives and friends, they are certainly greatly benefiting themselves in spirit and in consequent good works."

In this city unabated energy is being shown in the work on the Temple walls. In Logan much zeal and earnest good works are manifested in the amount already accomplished there. At Manti work has proceeded more slowly, but the recent visit of the Presidency and Twelve to Sanpete County, will no doubt give it an impetus the results of which will soon manifest themselves. The reorganization of the Stakes of Zion is working a marked and very gratifying change in the feelings of the people in increasing their zeal and devotedness to the work of the Lord.

The weather during the past few days has been exceedingly warm. One sad accident, so far as we can judge, has occurred from this cause. Brother Frank Decker, son of Charles Decker and my daughter Vilate, who was employed on the Utah Southern Railroad, was, on the afternoon of the 10th inst. found dead on the track at Provo, behind his train. He was last seen at the rear of the last car, from whence it is supposed he had fallen, overpowered by the heat. There are no injuries about his person that would lead to the belief that he was either crushed between the cars or run over by them.

With kindest remembrance to yourself, sister Smith, and to the Elders and Saints generally.

Your brother in the Gospel.

BRIGHAM YOUNG.

HOME CORRESPONDENCE.

Merthyr Tydfil, July 30, 1877.

Prest. Jos. F. Smith.

Dear Brother,—I take pleasure in writing a few lines to you. The present summer is notable, so far as Wales is concerned, as a period of hard times, and strikes among the colliers, with general depression in the iron trade. This has caused much shifting and moving among the working class, and as the Saints are numbered with the meek and humble—the poor in this world's goods—it has told heavily upon them. In a few instances, lively Branches have been almost broken up.

Myself, and the Elders from Zion associated with me, have been diligent in visiting the scattered Saints, holding preaching and prayer meetings with them, etc., etc. We have also held out door meetings in all favorable openings, in which labor we have been well sustained by the local Priesthood. A good spirit prevails through the Conference. We have emigrated about 50 souls, and have a fair prospect of sending as many more before the season closes. We have added 11 by baptism this month.

As a general thing, in our traveling and preaching, we have been treated kindly, or left severely alone. In a few cases, however, much bitterness

has been manifested, but it only serves to brighten us up.

In the past brother J. R. Young has traveled mostly with brothers J. W. Taylor and L. Howells; we now propose to let brother Taylor spend a few weeks with brother Howells in the Carmarthen district, while brother Young will go alone through the Glamorgan and Monmouth districts, and I will travel through the Swansea and Cardiff districts.

With kind love to yourself, sister Smith, and all at "42," in which the brethren join, I remain your brother in the Gospel,

SAMUEL LEIGH.

"RED-LETTER DAY."

Pres. Jos. F. Smith, C. W. Nibley, and H. W. Naisbitt had a very pleasant ride by rail from Liverpool *vid* Stockport and the valley of the Don to Sheffield, where Conference was announced for the 15th ult. We had a welcome greeting from Pres. W. C. A. Smoot, Elders Alma L. and Warren B. Smith, of Sheffield, also Elders C. D. Evans and W. H. Branch of the Leeds, and Thos. Ball of the Nottingham Conference, who had preceded us. We were well accommodated at the Conference house by sister Lovett, also brother and sister Lovett, his wife; on the Sunday morning we were joined by Elders Wm. Galbraith, S. L. Richards and A. A. Kimball, from the Manchester Conference, who seemed to feel as we did, that although duties were crowding it was a pleasure to meet together in almost any capacity, much more that of a Conference.

The Sabbath meetings were very well attended considering the decided opposition which exists to "Mormonism" in Sheffield, and the general indifference to religion among a large proportion of the people; quite a discourse was being delivered when the night meeting closed, it was but a short distance from the hall to the spot, so most of the brethren went down, and finally opportunity presented itself for reply, until the gathering crowds and late hour suggested dismissal to the police. Brother Galbraith undertook the defence, and was generally acknowledged by outsiders to have the best side of the question. Brothers Ball and Branch went by invitation to a gentleman's house to decide a mooted point, and 11 a.m. was past when we got together again.

Monday morning was pleasantly spent in relating items of experience, one and another took part, but the whole was interesting, and some most thrillingly so. Brother Joseph and brother Smoot had business in Doncaster, the balance of the party (being Gala day) went to the Botanic gardens to participate, the Sabbath School children of the "Bands of Hope" were out in force, and the brethren were just in the mood for enjoying the scene, the park was green to perfection, the weather just showery, the music good, the singing of the children very good, the conservatories really fine, and many of the children being in white with scarlet capes, gave more animation to those sloping hills and shady nooks, than many a picture we have loved and lost. In a good shower we returned to town dispersing one by one, or in groups to our several fields, nerved by the blessing of the Almighty, through His Spirit and the associations of our brethren to the further duties and responsibilities of missionary life.

ANOTHER.

Saturday morning, July 28th, we had the pleasure of meeting with another group of the Elders just landed from New York, the day was spent in the usual bustle of "fixin," and making the appointments, consulting time-tables, etc., finally concluding that Monday following would be time enough to travel. Sunday morning meeting was very enjoyable, the young brethren Elders Burton, Dunford, Beatie and Empey spoke first, followed by Elders Hill and Miner, then by President Smith, who

in words of encouragement, counsel and wisdom manifested the mind of the Spirit to our most complete satisfaction and enjoyment, the newly arrived brethren were interesting and forcible, yet humble, and evidently impressed with the fact that a new—an untrodden field lay before them, in which they would need more wisdom than during any preceding portion of their lives. In the afternoon the brethren went together, and at the foot of the statue of Her Majesty by St. George's Hall, took their first experience probably, in out-door preaching, Elders C. W. Nibley and H. W. Naisbitt were the speakers to an attentive congregation, although no enquiry was evoked; at the evening meeting Elders J. M. Watson and A. Miner of the newly arrived were the speakers, followed by Father Mellor, Prest. of the Liverpool Conference, who in a pleasant mood detailed his early experience in the ministry, to the intense interest of the congregation, there was a right good spirit at the meetings, and much satisfaction was taken with the remarks of the brethren, but one drawback was noticed—Professor Riggs was absent, by reason of a disagreeable gathering on his face, otherwise all went off as well as could be desired, and better than might be expected; and now with our most earnest prayers, "the boys" go forth into the field where some of their fathers gathered their laurels, may they be as successful and as faithful as they have been, and they will never forget their first mission, or first address in Liverpool. H. W. N.

UTAH NEWS.

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From the *Deseret News*:—

STARTING UP.—The Deseret Woollen Mills, of which President B. Young is proprietor, have started running again, after a short cessation. They turn out cloth of most excellent quality. The mills are under the management of Mr. M. M. Young, son of the President.

GOOD.—The Bishops and their counselors are requested to administer the Sacrament of the Lord's Supper to the Sunday School children in their respective wards, or deputize the authorities of the schools to attend to it, directed by Bishop, Counselor, Elder or Priest.

EDWARD HUNTER, R. T. BURTON, L. W. HARDY.

COMPLIMENTARY.—Superintendent Sharp generously placed a couple of cars at the disposal of the Tabernacle Choir, free of charge, on the occasion of their excursion, on Tuesday, July 17th. The Twentieth ward Choir, quite a number of the members of which are also connected with the Tabernacle band of choristers, joined in the excursion. The choir deserves encouragement, any courtesy like this excursion is an acknowledgment of public services cheerfully and efficiently rendered.

DRINKING FOUNTAINS.—Mr. David James has put in, for the city, a temporary drinking fountain, a few yards west of the south gate of the Temple Block, near the outer edge of the sidewalk. It will, in a few weeks, be replaced by a neat iron one, which has been ordered from the east. Similar fountains to that which is to take the place of the temporary one mentioned, will be placed at different points in the central parts of the city; one near Walker Brothers' corner, another about a block east of the City Hall, another near the Eagle Emporium, and another in the vicinity of the Z. C. M. I. building.

THE TEMPLE.—On the north-east quarter of the Temple walls, five courses have already been completed, and to-day the engine was moved to the north-west quarter, preparatory to putting five courses on that part. The arches over the windows on the quarter upon which the masons have lately been at work are all turned. President B. Young, accompanied by brother T. O. Angel, the Church architect, were on the ground lately, and inspecting the work. The

first water table is being laid, and is already set around about one-half the entire building. To those interested in the building of the Temple, a visit to the block will prove interesting.

NEW SCHOOL HOUSE.—A meeting of the Bishop, Counselors and brethren of the 21st Ward was held, at the 20th Ward schoolhouse, 4th July. A portion of the business transacted was arrangements for the speedy commencement of the erection of a Ward schoolhouse. Those who were present subscribed, in the aggregate, about six hundred dollars towards that object. It was decided to commence at once, the erection of a suitable building. It will be about 28 feet wide, by 43 feet long. It will have a rock foundation, with a rise of about three feet above the ground level. The walls are to be of brick, 12 inches wide; the ceiling 16 feet high, and the floor double. The number of windows will be six, 4 feet wide by 8 feet high, with segment heads. The interior of the walls are to be wainscotted about four feet high from the floor. A liberal and united feeling was manifested at the meeting.

GROWING.—The statement made, a number of years ago, by President B. Young, that Utah was the best silk-raising country in the world, is receiving a steady verification. Experiments are demonstrating the truth of the assertion. The silk interest, although in its incipiency is making good progress. The number of worms spinning this season is considerably over 5,000,000, which is double that of last year, and there is a good prospect of an increase to 10,000,000 in 1878. If the industry keeps multiplying, and doubles annually, it will be but a few years before it will be one of Utah's staple and chiefest sources of revenue. We have been much interested in visiting the cocoonery of Judge Pyper, at his residence, in the 12th Ward, where there are about 40,000 silkworms and cocoons, 15,000 of which have been skillfully attended to by the Judge's intelligent daughter, Miss Jane Pyper, and 25,000 by his son George.

SALT LAKE.—Territorial Surveyor General Jesse W. Fox, and A. K. Gilbert, Esq., the latter of Major Powell's exploring expeditions, were out west, on the shores of the Great Salt Lake. They took with them a quantity of granite, from the Temple Block, and established a monument to indicate the rise or fall of the waters of the Lake. It is situated on the brow of the mountain immediately south of the Utah Western track, opposite Black Rock, and is 35 and 51 100 feet above the present level of the water. It will be remembered that the Deseret University placed a monument in the waters of the Lake, probably about a couple of years ago, for a similar purpose, but it is broken down. General Fox informs us that he intends establishing another indicator, besides that placed in position yesterday, at another point. Since the first settlement of Utah the waters of the Lake have risen about 14 feet.

INTERESTING PRESENTATION.—July 1, Elders George Goddard and Samuel L. Evans went to Ogden in the interest of the Deseret Sunday School Union. These brethren, with brother William Willes, have visited most of the settlements in Weber County, inspecting and giving instructions to the various Sabbath Schools. They spoke in high terms of their reception and the manner of conducting Sabbath Schools in that county, generally. Elder Goddard, after some interesting remarks to parents and children, alluded in feeling terms to the labors of Elder Richard Ballantyne, of Ogden, as the pioneer of Sunday Schools in Utah. He then presented him with a testimonial expressive of the Union's appreciation of his good works, signed by the Superintendent of Sunday Schools, the Assistant Superintendent, and others, in which it is stated that the first Sunday School in this Territory was commenced in December, 1849, by Elder Ballantyne, at his residence in the 14th Ward of this city, and allusions are made to brother Ballantyne's labors in the cause of the children of Utah up to the present time. Brother Ballantyne responded in a short and pointed discourse, and Elder Evans addressed the congregation in a very felicitous manner, on various subjects pertaining to the management of Sunday Schools. The occasion was one of peculiar interest, and the testimonial, which contained a good portrait of the recipient and was handsomely framed, will no doubt be treasured as an heir-loom in his family for many generations.